

WILLIAMS
STREET, BOSTON,
a particular situa-

G!

Cambridge Street.

EN,

was formerly a

particular situa-

OTHING,

all will lend him

a hand, both at

a little Knick

site of a variety store,

a call. And he

provides here re-

marks to those who

his arrival here;

not be able to re-

view the hearts of

just reward.

Cure.

DROPOPATHY.

Electro-

therapy,

and physio-

therapy,

opposed at its

first and

profession-

by eminent

men,

and by the

those who have

their own cases,

is principally to be

under-

in intelligent and

reputable

and Hydro-

public,

and the

the under-

of all who

see a cure, by his

cure,

essentially

situated

in Licking Water,

miles from the

arranged with

rooms, for la-

conveniency of bath abun-

dant,

unpar-

sophisticated

in its building has

excess dining hall,

with the main

60 patients. A

dismal afford

exercise. The

and romantic

and their re-

their sanc-

or observation,

their success-

of blood to the

sovereign debili-

tive Complaint

of the bow-

pimpinal affec-

tions, Neurogia-

, Ral Salt Re-

ment for a course

lives with three

or two lin-

cases, six or

ten to cut for

a pair of

RUGGLES.

from the East,

the Connecticut

will always

police may not be

in the even-

g at a hotel.

, in a nor-

is in a pos-

the se-

in an excess

the cuticular

made by Mr.

covered skin."

, we be-

the only condition

from any

of the action en-

the Medical

, M. D., Pro-

fessor of

, p. 25.

and Foreign

the conditions

, perhaps that is

the

what to ex-

cipient pains to

to give much

investigation of

which teache

us of the sys-

, as liquid;

the channel

many instances,

, and their

, that is

the sure,

, that, when

, more produc-

, systems are

most active;

, to the Bank

, terms electro-

termination of

a volatile

, the negative

, which

motor nerves

. See N. Y.

THE LIBERATOR.
PUBLISHED EVERY FRIDAY, AT THE
ANTI-SLAVERY OFFICE, 21 CORNHILL.

Robert F. Wallcut, General Agent.

TERMS.—\$2 50 per annum; or, if payment be made within three months from the time of subscription, \$2 00. Remember these terms, and do not grieve us of their strict enforcement.

All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed (post paid) to the General Agent.

Six dollars will be sent to one address for the use of advertisements making less than a square inch, and twice the sum for 75 cts.—one square for \$1 00.

Financial Committee.—FRANCIS JACOBY, EDWARD GRAY, LOUIS R. QUINET, SAMUEL PEARLBRICK, WENDELL PHILLIPS. (This Committee is responsible only for the financial economy of the paper—not for any of its debts.)



W.M. LLOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

J. B. YERRINGTON & SON, PRINTERS.

VOL. XIX. NO. 35.

Refuge of Oppression.

From the Boston (Catholic) Pilot.

WANTON ATTACK ON FATHER MATHEW.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*, had his eye upon him.

When Father Mathew set his foot upon this soil, he probably assumed he should in all things have the toleration which is part of our social polity. He did not think that his doctrine, which went uncensured even by the tolerance of the old countries, would be rudely interrogated here. When we saw the generous unanimity with which the press of America welcomed him, and bid him 'God-speed, we thought the same. But the strong, domineering propensities of our nature will also show themselves in free re-

publics. From the moment Father Mathew came here, Mr. Lloyd Garrison, the editor of the Abolitionist newspaper, the *Liberator*,

As human nature's broadest, foulest blot. Chains him, and taxes him with his sweat. With stripes, and Mercy, with a bleeding heart, Weeps over she sees inflicted on a beast. That is man? and what man seeing this And having human feelings, does not blush And hangs his head, to think himself a man?

(Cheer)—Oh! Slavery, thou art a bitter draught! but much bitter still will the stings of conscience be to those by whose acts the chains of the slave are more firmly riveted than ever. (Hear, hear.) Those men who, by their wicked and short-sighted policy, have caused, and still cause, thousands of their fellow-men to languish and die in the chains of slavery; those men, sir, who, to save a penny in the pound on sugar, partake of the blood and sinews of their fellow-men! Out! I say, upon such mawkish philanthropy! 'tis indeed a bitter mockery of the justice of the British nation. (Cheers.) The principal steps, Mr. Chairman, to be taken towards the accomplishment of this great and noble cause, is that which we, in conjunction with the other parishes, are now doing. It is our bounden duty, as well for our own protection as for the cause of humanity, to call upon the British government to enforce the treatment made with Spain and the Brazils for the total suppression of this nefarious traffic. (Hear, hear.) Let petition be piled upon the table of the House of Commons—let the British Government be made aware of the premium she is holding out to slavery, (hear, hear) and of the deep injury she is inflicting on our colonies. If these treaties are enforced, we may again hope to see Jesus regaining his pristine vigor, and resuming his ancient station as the champion of humanity. (Cheers.) Let us then join heart and soul in this cause—not let any petty jealousies disunite us in carrying out this great principle—but let us, with one accord, give a long pull, a strong pull, and a pull altogether, for the hurling to destruction this curse of the earth! (Cheers.) And now, Mr. Chairman, the following is the resolution which I have the honor to propose:

Resolved, That this meeting calls upon the Ministry's Government to at once and effectually enforce the terms of the treaties referred to, and thus forever extinguish the horrid traffic in human flesh at present carried on; or should such a course be deemed politically inexpedient, then we call upon the British Parliament to exclude from the British market all sugar produced by slave labor, thereby discontinuing the direct encouragement given to the man-stealer, and the enriching of a trade so universally and justly execrated.

Mr. Wm. Dixon seconded the resolution, and it was carried by acclamation.

From the Boston Republican.

DR. PEABODY VS. ANTI-SLAVERY.

TO THE EDITOR OF THE REPUBLICAN:

Sir.—The July number of the Christian Examiner contains an article from the pen of the Rev. Dr. Peabody upon the slavery question, under the caption of *Narratives of Fugitive Slaves*, which some one remarks, is a new kind of literature, destined to occupy no small space among American publications.

It is curious, and withal quite instructing to any family with the anti-slavery agitation from its commencement to the present time, to note the action of prominent public men from time to time, as some one or other is impelled by the force of circumstances, his interest, or his ambition, to address the public with his thoughts, or apologetics, on this all-engrossing topic. Usually the course is ostensibly to take a middle ground, and make a clear place to be classed as 'lovers of freedom, and opponents of the slave system of this country,' but the true motive, judging from the usual amount of twaddle extorted, really is, and intended to operate as a discouragement of all and sundry action on the slavery question at the North—a dash of cold water upon every modicum of conscience, and all philanthropic feeling among us, in view of our responsibilities for negro slavery.

In this respect, the article of Dr. Peabody offers no variety, and substantially reiterates the old pro-slavery cry of non-intervention on the part of the North, and recommends only the policy of a 'masterly inactivity.' The old objection against the radical abolitionists, of using the King's English legitimately, of selecting the appropriate term to signify the real fact, is dwelt upon at length, and with anunction, by Dr. Peabody. Hardened men-stealers, and incorrigible sinners, should not be designated as such, but the phraseology should be sufficiently diluted, softened, and distorted, to suit the fastidious taste of the offenders. He who is an habitual pickpocket may, according to universal authority, be called a thief—but he who habitedly and continually steals men, and the slaves of their children, and the responsibilities, and their God! these wholesale violators of all moral law, and every Christian precept, must, forthwith, be addressed with great tenderness, and with all respect. The great crime of slaveholding must be softened and shaded among us, in view of our responsibilities for negro slavery.

The Free Soil party, in consequence of the very heterogeneous portion of anti-slavery which that party has imbibed and adopted, excites the Rev. Doctor's fears, no less than the old, out-spoken abolitionists. Hands off, all you gentlemen of the North, you only embarrass the real anti-slavery workers of the South, who, by the way, exist only in the Doctor's imagination, or if they do, have as yet given no visible sign of life.

In answer to the question, 'by whom is the work to be done?' Dr. Peabody says—'It becomes obvious that the burden and heat of the day is not to be borne by "gentlemen at ease," who make speeches in Fanueil Hall and the Tabernacle, nor by members of anti-slavery societies, nor by any persons at the North.' If slavery is to be removed, it must be at the final stage through legislative action in the slave States, and over this, the inhabitants of other States have no voice. How then, are we to regard the friends of freedom at the South?

They comprise the only class of anti-slavery men whose existence is absolutely vital and essential to freedom! 'Freedom can dispense with the efforts of all others, but not with these.' Dr. Peabody continues—'One of the questionable things—whether it has or has not compensating advantages, we do not pretend to say—about the Free Soil party, is, we fear, its tendency to cripple the friends of freedom in the slave States.' It arrays section against section, the North against the South, and the Southern man who is opposed to slavery, feels compelled, by all those social instincts, which are more powerful than our reasonings, to unite with his neighbors against what seems to them all the organized aggression of strangers?

We have made a lengthy extract, and it comprises the sum and substance of Dr. Peabody's philosophy and policy of emancipation. Is it the true philosophy—is it the right policy—is it the manly, Christian, that is demanded of us here at the North?

There are questions which the time and occasion demand of every man an answer, carefully sought, hitherto considered, and manfully expressed.

To answer these questions understandingly and correctly, to decide whether the anti-slavery agitation here at the North has retarded or hastened emancipation, and of course our duty in relation to the whole subject, it is necessary to extend our view over the period of the past thirty years, and compare the feelings and opinions, both here and in the slave States, on the slavery question, then and now. Has any change occurred in the views of prominent men, and of the masses, on the slave question, since 1830? If so, as I think will be admitted on all hands, both South and North, what is the primary or principal cause which has wrought this change? Let the facts answer.

In 1830, the Missouri controversy terminated in favor of the slave power. The North experienced, what on all hands was considered, a Waterloo defeat. The contest between slavery and freedom terminated—was abandoned on the part of the North, and given up as a hopeless controversy. Thereafter, it was generally conceded that the slave power should have its own way in all things pertaining to slavery. Not a syllable of anti-slavery was uttered, from one end of the country to the other. The whole country, for more than ten years, was, by tacit consent, left to the providence of God, and the chapter of accidents, for the North was concerned. The doom of slaves was confirmed fastened on the country, past all remedy. This was the faith of the nation till 1831, sive, and long after that. What is the prevailing hope now of the lovers of freedom, and the pervading fear of the supporters of slavery? I need not say at this time, no intelligent man at the North doubts that slavery is doomed, and must ere long be abolished; nor is there an intelligent slaveholder at the South, whose absorbing fears do not point to the same result. As a man thinketh, so is he?—and as a nation thinketh, so will its laws be. We know the thoughts

of the nation up to 1836—and the signs of the present time leave but little doubt what its thought now is, or soon will be.

In 1830, emancipation was unthought of—no one advocated it—and whatever expectations were entertained, had passed quietly away, and left no trace. How is it now? Whig and Democrat, priest and politician, the doctors of divinity, and the model statesmen of the entire North, claim to be detectives of slavery, and lovers of emancipation; and however hypocritical may be the pretense of many of these dignitaries, yet the fact that these claims are put forth by the political and priestly barometers, are now doing. It is our bounden duty, as well for our own protection as for the cause of humanity, to call upon the British government to enforce the treatment made with Spain and the Brazils for the total suppression of this nefarious traffic. (Hear, hear.) Those men who, by their wicked and short-sighted policy, have caused, and still cause, thousands of their fellow-men to languish and die in the chains of slavery; those men, sir, who, to save a penny in the pound on sugar, partake of the blood and sinews of their fellow-men! Out! I say, upon such mawkish philanthropy! 'tis indeed a bitter mockery of the justice of the British nation. (Cheers.) The principal steps, Mr. Chairman, to be taken towards the accomplishment of this great and noble cause, is that which we, in conjunction with the other parishes, are now doing. It is our bounden duty, as well for our own protection as for the cause of humanity, to call upon the British government to enforce the treatment made with Spain and the Brazils for the total suppression of this nefarious traffic. (Hear, hear.)

Now, what has caused this revolution in public sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior? Are we indebted to Henry Clay in this matter, the author of the Missouri compromise? The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate. Nor has the church or political parties been instrumental in causing this change in public sentiment; but on the contrary, politicians and sectarians of every hue and grade have uniformly striven to quell and put back this rising spirit of anti-slavery among the people. No—to none of these can honestly be laid the responsibility of the prevalence of an anti-slavery feeling and action throughout this land; but to those impractical, outspoken anti-slavery men and women, who first raised the standard of immediate emancipation—the duty of the slaveholder, and the right of the slave.

To those 'gentlemen at ease' who make speeches in Fanueil Hall and the Tabernacle; and mighty easy no doubt it was to make speeches in the face of furious mobs, thirsting for the speaker's blood, and under the ban of social disgrace. This was the case throughout the free States in 1835 and 1836. And the means were the published declaration that slaveholding was sinful, and slaveholders and their slaves were culpable sinners.

Hard and unpalatable as the doctrine was, experience has shown that it was evidently the doctrine for the time.

But the Free Soil movement will embarrass the friends of freedom in the South, Dr. Peabody says. Indeed! but this is a very silly assertion, wholly and utterly at variance with reason and the facts of the case. The friends of freedom in the South, (of course I exclude Western Virginia, Kentucky, Tennessee, and Missouri,) if they have yet any existence, are the feeblest of all feeble minorities, who are so completely smothered by the majority in the Southern States, that they have yet to utter the first note of freedom, and who are so wholly dependent on the success of the Free Soil party at the North, that they never will speak out for freedom and emancipation, unless Free Soil principles triumph at the North. They are at present as friends in the beleaguered citadel, too few to influence action, and must eventually be overcome, unless effectually sustained from without. The friends of freedom at the South, if any such there are, really are, cannot move a finger in the cause of emancipation, by sacrificing it in another?

Father Mathew proposes, we understand, to share the hospitality of President Taylor. This may be, perhaps, an explanation of his unwillingness 'to commit himself' on the subject of slavery—at the same time that it elucidates the cause of his inability to 'see anything in the Bible against slavery.'—F. D.

rance, it should be met with the firm rebuke of every sincere friend of the cause.'

We think our friend wholly mistaken as to the spirit and object of our remarks, as well as to the effect which they were calculated to produce. Nothing could be further from our intention, than to thwart the purpose of Father Mathew's visit to this country; and we have no wish, in any way, to turn him aside from that high mission of 'good will to man' in which he is engaged; but we cannot be silent, even with respect to such a man, when he lends his testimony from the cause of the oppressor, and withholds his testimony from the cause of the slave, with a view to standing well with the slaveholder. The invitation extended to him by our Boston friends to attend the celebration of West India emancipation, on the 1st of August, was not only reasonable, but respectful. Considering Father Mathew's reputation at home as an anti-slavery man, it was just that he had a right to expect at their hands, that he would not consider the invitation because of his numerous temperance engagements, he could easily have said that such was the case, and have had them, in a private way, God-speed in the good work of giving freedom to three millions of imbruted, outraged and helpless people in our land. Such a course would have been gratifying to the abolitionists, and honorable to Father Mathew. But no, he did not even deign to reply to their letter, nor offer a word of consolation or encouragement; but virtually summoned the Bible to the support of the horrid system of rapine and wrong—daring to assert that he did not know that there was any scriptural injunction against it, and thus throwing the whole weight of his religious and philanthropic character on the side of the slaveholder's argument. What could the Christian Scriptures do not condemn slavery, and you have given the slaveholder a moral license to perpetuate slavery forever. Calhoun himself could not ask a larger admission in favor of the institution of slavery, than that so gravely made by this great apostle of temperance.

It is on the conduct of the slaveholders themselves, however, that the author of the Missouri compromise bases his claim. The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior?

Are we indebted to Henry Clay in this matter, the author of the Missouri compromise?

The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior?

Are we indebted to Henry Clay in this matter, the author of the Missouri compromise?

The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior?

Are we indebted to Henry Clay in this matter, the author of the Missouri compromise?

The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior?

Are we indebted to Henry Clay in this matter, the author of the Missouri compromise?

The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior?

Are we indebted to Henry Clay in this matter, the author of the Missouri compromise?

The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior?

Are we indebted to Henry Clay in this matter, the author of the Missouri compromise?

The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior?

Are we indebted to Henry Clay in this matter, the author of the Missouri compromise?

The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior?

Are we indebted to Henry Clay in this matter, the author of the Missouri compromise?

The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior?

Are we indebted to Henry Clay in this matter, the author of the Missouri compromise?

The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior?

Are we indebted to Henry Clay in this matter, the author of the Missouri compromise?

The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior?

Are we indebted to Henry Clay in this matter, the author of the Missouri compromise?

The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior?

Are we indebted to Henry Clay in this matter, the author of the Missouri compromise?

The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought them into this third party, which holds the balance of power, and places public men and private under a sufficient bond for good behavior?

Are we indebted to Henry Clay in this matter, the author of the Missouri compromise?

The last we heard from him previous to his recent letter to Richard Pindell, was in the United States Senate, where he emphatically and explicitly declared his opposition to any scheme of emancipation whatever, either gradual or immediate.

Now, what has caused this revolution in public

sentiment—driven the two political parties from their former positions, and brought

the benefit of all from censure, or to do this can be done. The Liberator all that is the course I. If ever a man of spirit ends it is Father. Utterly ashamed of it because he is a traitor and blinder of

article from the England Writing with Father Ma-own sake, I was sor- quately unfortunate,

T. GARRISON.

was wanting dis- cussion, but was badly scolded

the doctor, and rode

on his children of his

on Father Ma-

son's things, he pub-

lishing and commenting

critically, because at

Mr. Rogers, who

was insolent grows

parallel cases. We

now were

intimate in quite a

new Jealous!

new of five minutes

slavery, because he

wishes; and the

truth of that

thinks there is no

in the Scriptures,

asked one far-

a general injunc-

temperance men,

against drinking

that the general

win-bibbing,

for Mr. Garrison to

whose views were

the Irish address?

that they were the

in speaking out

men as not

will inquire

if they are

mistaken. No one

his neighbor's

best, but still that

Mr. Garri-

son, but before pub-

lished in his paper

as well as have

been another

w.

Friend White who is

not occupy a true or

right. I have done

having been deputed

to Father Mathew a

task, and having received

necessary for me to

and subsequently is

between him and

which the letter was

without exaggeration,

and the conversation

justly justifies Father

an abolitionist

is fluttering? Will

try the day?

or misinterpreted,

Father Mathew as

ask, what use is it for

the champion for

of my 'attack' on

not state the truth,

that the determina-

for the slave, let

the professed philan-

make a fierce at-

temperance and unj-

apted from censure

to the just

or extre-

ing the rights and

or posterity.

addressing Father

White adds, 'be-

cause Mr. G. wishes,

and is untrue

I have condemna-

tion know. It is

Worcester, but be-

cause give no count-

while he remains

notice! Is not this

the special injunc-

tion we are making it on

the other who had de-

the abolition of cle-

anti-slavery cle-

a doubt whether

the specific prohibi-

M. White, he

injunction against it

we have nothing to do

but condemnation

to a better pur-

product.

SPEAK.

years a padlock on

the head again in

slaveholding and

it is there for the

catching sentiments

of the land. Next

large portion of

that which O'Connell

on this subject

Address which Ya-

70,000 others

the courage or hor-

or will also be a

the Editor. Extra

Slavery Office, 21

MONITUS.

MONITUS TO MONITOR.

Your long communication addressed to me in the

Liberator of the 10th inst., needs no other reply than

that contained in the mistake you made in regard to

Rev. Mr. Pope, of Kingston; a mistake which that

gentleman has thought proper to come forward and

correct. See his letter in the next (after that) num-

ber of the Liberator. * I told you.

MONITUS.

MONITUS TO MONITOR.

Yours for the promotion of a genuine Fast,

JOSHUA T. EVERETT.

Death of the Mayor of Bangor. —William Abbott, Esq., Mayor of Bangor, died at his residence on Sat- urday night, at half-past 12 o'clock, aged 73 years. He had been suffering for some time with typhus fever.

A Crime to Teach. —John Vening was arrested in New Orleans, lately, on the complaint of Dr. John B. Hender, for assaulting a female of the Doctor's to-
ward the 10th inst., needs no other reply than

that contained in the mistake you made in regard to

Rev. Mr. Pope, of Kingston; a mistake which that

gentleman has thought proper to come forward and

correct. See his letter in the next (after that) num-

ber of the Liberator. * I told you.

MONITUS.

MONITUS TO MONITOR.

To CORRESPONDENTS.—S. B. of Ohio. Money re-

served, and F. P. on his way to the West.

ZACHARY TAYLOR'S FAST.

EVERETTVILLE, Princeton, Aug. 23, 1849.

W. M. LLOYD GARRISON, Esq.:

The following communication was sent to the editor of the Massachusetts Ploughman, a few days previous to the National Fast, for insertion in that paper. It was designed as an answer or response to an editorial in the Ploughman, recommending the observance of the Fast proclaimed by President Zachary Taylor.

The editor of the Ploughman refuses its publication in his columns, on the ground that the Fast has not altered his views in relation to it.

I had an interview with the junior editor, the younger Buckingham, in which he objected to one or two paragraphs in the article, as tending to excite political discussion, as he thought. What there should be in the article is provoking political discussion, I am entirely unable to divine. Certainly, it is neither Whig nor Democratic. The objectionable paragraph is the one in which I allude to the gross inaccuracy of Zachary Taylor in calling the people to fast; particularly that part of it which alludes to the thousands of innocent Mexican women and children, in whose heart's blood all Rough and Ready have bled, that, increasing territory may be obtained for the extension of the darling institution of the South. The editor of the Ploughman spoke out like a man against the atrocious war with Mexico, with little regard to the politics of any party, and I hope he will possess more courage and magnanimity enough to admit an article to his column that differed from his own sentiments. The article is rejected, probably, on the ground that it is necessary to fast in order to assist similar laws to the city, for their comfort and pleasure; hence the 'Rules and Regulations for Charleston Neck.'

You will perceive, on perusal, that they have also established a 'Work House' similar to the city property; consequently, there are now in operation two 'special buildings' for cruelty, blood and murder, amongst a population of less than fifty thousand, all said.

The nabobs of the South do openly assert that the doings of the abolitionists will cause them to be more rigorous, and draw the chains tighter upon those in their power. That they are, and will be driven to desperation, as is always the case with petty tyrants, there can be no doubt; yet, notwithstanding, I trust, I pray God, in behalf of my injured, down-trodden brethren, that our only hope—our only friends—the abolitionists, will not relax, but, rather use more energy—press onward, and onward, even if the lives of slaves and nominally free persons of color are sacrificed in the South; for I know what I say is true.

According to the last accounts, it appears to have been generally understood in Rome that the undivided power of the priests was about to be taken away from the Pope, and given to the Cardinals.

The Milan Gazette of the 4th contains contradictory accounts of Garibaldi. The Statute of Florence, of the 2d, quotes a letter from Forli, 31st ult., which says: 'Garibaldi is now in the service of the Austrians, and is fighting for them. He has been captured by the Austrians, and is now in the service of the Pope.' It is not known whether this is true or not.

The story from Transylvania, of Ben's great victory over 60,000 Russians and Austrians, turns out, as usual, to be a complete fabrication. On the contrary, Ben was compelled to retreat from Hermanstadt.

The general condition of the war in Hungary may be thus described. Since the battle of Wagram, the Hungarians have been retreating from the banks of the Danube, towards the East, North and South. In this part of the country, the three divisions of their forces are commanded by Gorgy in the North, Dembinski in the centre, and Perzel in the South. The Russians and Austrians are pursuing them in three divisions, commanded by Paskiewicz, Haynau and Nugent. The Hungarians have abandoned the great road to Vienna, and are now on the Danube and Szeben, to the North, and on the Danube and Tisza, to the South. They have spread themselves over an extent of about 150 miles, from Tokay in the North, to Szeben in the South. Gorgy, with his army, has disappeared among the mountains of the North, and the march of Bodrogkoz. It is not known whether he is on the eastern or western side of the Theiss. Paskiewicz, who is in pursuit of him, has crossed the Danube at Poroszlo, about sixty miles south of Tokay.

The position of Dembinski whe: he was last heard of was at Szomok, on the Theiss, thirty or forty miles from Poroszlo; but he has since disappeared from that quarter. The Russians appear to have found no difficulty in crossing the Theiss, although some resistance was offered by the Hungarians at Poroszlo.

In the meantime the Austrians under Nugent have advanced to the South-east through the territory lying between the river Drave and the Balaton Lake or Piaten Sea. They are now at Farkfurth, about twenty miles from the Danube. The Austrians have overrun the whole of the great interfluvial plain of the Danube, from the mouth of the Cerna to the mouth of the Danube, in the south. Jallachich, with his Croats still on the southern frontier.

Nearly all the western half of Hungary is now in the power of the Austrians and Russians, with most of the strong places in the east and south of Transylvania.

The Jews of Buda-Pesth, desirous of evading the harsh terms of Bismarck's proclamation, are said to have been suddenly attacked by the troops of the Hungarian Christians, and led into prison. The Jews, however, were not to be compelled to remain in prison, but were released on payment of a fine.

The accounts now have state that the three divisions of the Austrians are commanded by Gorgy in the North, Dembinski in the centre, and Perzel in the South. The Russians and Austrians are pursuing them in three divisions, commanded by Paskiewicz, Haynau and Nugent. The Hungarians have abandoned the great road to Vienna, and are now on the Danube and Szeben, to the North, and on the Danube and Tisza, to the South. They have spread themselves over an extent of about 150 miles, from Tokay in the North, to Szeben in the South. Gorgy, with his army, has disappeared among the mountains of the North, and the march of Bodrogkoz. It is not known whether he is on the eastern or western side of the Theiss. Paskiewicz, who is in pursuit of him, has crossed the Danube at Poroszlo, about sixty miles south of Tokay.

The position of Dembinski whe: he was last heard of was at Szomok, on the Theiss, thirty or forty miles from Poroszlo; but he has since disappeared from that quarter. The Russians appear to have found no difficulty in crossing the Theiss, although some resistance was offered by the Hungarians at Poroszlo.

In the meantime the Austrians under Nugent have advanced to the South-east through the territory lying between the river Drave and the Balaton Lake or Piaten Sea. They are now at Farkfurth, about twenty miles from the Danube. The Austrians have overrun the whole of the great interfluvial plain of the Danube, from the mouth of the Cerna to the mouth of the Danube, in the south. Jallachich, with his Croats still on the southern frontier.

Nearly all the western half of Hungary is now in the power of the Austrians and Russians, with most of the strong places in the east and south of Transylvania.

The Jews of Buda-Pesth, desirous of evading the



For the Liberator.

VOICES FROM THE HILL.

To the lone hill-top
I had clambered up,
To gaze on the beauteous scenes which lay
In their verdure and bloom, far away

Stretching into the dimness
Of the distant horizon.

From my seat so high
I looked at the sky,
While life-giving Sol his warm glances
(Seeming to me like golden lances)

Threw with a bountiful hand
On the hill, in the valley.

The hill had no trees;
But the cool sea breeze
Played there ever in pride and in glee—

Oh! it solemnly whispered to me,
Filling my soul with music
Of unworded melody.

Then o'er my rapt soul
Did a loud song roll,
Chorus of all those thing of beauty,
Singing to me of life and duty.

Into silence passed the song,
And alone spoke every voice.

Thus first said the hill:
With a right good will

To the storm and the sun bare thy bough,

Reap strength for thy life-long toil,

And strength thou wilt need, Oh! man.

And the landscape gay

Thus to me did say:

What though skies shall gloom and clouds pour rain,
Soon shall the bright sun shine forth again,

Giving thy soul verdant bloom,

Which else shall be waste and drear.

The bright Sun spoke out

With an awful shout:

Let thy light and truth, in deeds sublime,
Brightly shine forth throughout all thy time,

Dispelling dark Error's mists,

Which now the earth overhangs.

Thus the Breeze to me,
If faint thon shalt be,

Oh! higher ascend the mount of God,
(Seldom, alas! are its summits trod,)!

There will thy faintness leave thee,
There may'st thou renew thy youth.

Stronger my soul grew;

For its weakness few;

With a stern purpose I vowed 't obey

The teachings of love I heard that day,

Working bravely till the night

Death shall redeem my vow.

A. G. C.

From the London People's Journal.

SOUL-UTTERANCES.

Addressed to the hard-workers.

Oh! struggle to live a holy life—

That struggle shall bring thee joy;

Shall clothe thee with conscious dignity,

As doth a great employ.

Not the holy life which hypocrites feign;

But that which is one with right;

Not that which effeminate the soul;

But clothes it with masculine might!

Oh! struggle to live a life of Truth;

Responsive to thy soul;

Let its dictates direct thy destiny,

Its voice alone control.

Fear not, though thy pathway lie

Through poverty, peril and pain,

It leads where even Ambition's eye

Hath labor'd to look in vain.

Oh! struggle to live a life of Faith:

Let thy forehead face the sky;

And even walk the way you gaze,—

The feet will follow the eye.

Oh! walk no longer behind the great;

Nor wear the world's livery;

Enthrone thy soul—let it keep its state—

Degrade not thy dignity.

Oh! struggle to live a life of Hope:

Who walks among the stars,

Shall not be shamed by worldly winds;

Or earth's distracting gaze;

Beneath his feet, the clouds which gloom

The gaze of the soaring sight;

He looketh down on earth's highest hills,

Who dwells on Heaven's height.

Oh! struggle to live a life of Love—

'Tis love that maketh great;

Genius is but a living love,

Love only can create.

Like the latent life in the hidden seed,

Love-breaketh the stubborn soil,

Grows up in the face of bickering blasts,

Yet seemeth not to toil.

Love maketh the world its own—

Yes, more, even Heaven above;

Love is the legitimate monarch of might—

The spirit of life is love.

Oh! sternly struggle on,

For all things yield to the soul;

Even time, and fate, and destiny;

All bow to this control.

From the Knickerbocker.

THE BIGOT AND THE SHAKER.

Bigot.—Salvation is of us, the bigot cried,

Accept, and live! or perish in your pride!

Salvation is of us—we are the church;

Seek heaven here, or else give up the search.

Shaker.—How many, reverend sir, are on your roll,

Of all earth's millions spread from pole to pole!

B.—Why, one in twenty thousand, less or more,

Is seeking heaven through ours, the only door.

S.—If none are saved but you, and all else damned;

Then heaven runs no risk of being crammed;

But of those few who form your congregation,

How many souls are certain of salvation?

B.—Not one in five, succeeding in his search,

Finds a new heart, repents, and joins the church;

Which proves th' innate depravity of man

Beyond a doubt—gainsay the fact who can?

S.—Art married?

B.—Yes, thank God! I have a wife,

And ten dear children, blessings of my life.

S.—O worse than brute! slave of unholly lust!

Against such odds to raise up souls from dust;

Does not thy conscience smite thee, thus I have given

Eight souls to hell, and only two to heaven?

If human nature be indeed so base,

Why do you thus perpetuate the race?

Either the doctrines taught by thee are evil,

Or thou art but a pander to the devil.

Oh, how can peace within thy bosom dwell,

Recruiting sergeant to the ranks of hell!

Go, then, enlarge your scheme for man's salvation,

Or else, in God's name, cease your propagation.

Reformatory.

THE ENTERING WEDGE.

This church [Second Congregational] and people have ever maintained the primitive principles of permanency in the sacred relation of pastor and people. They have never given up the principle of the negative principle of Conservatism in settling their pastor for life. The six months' notice; that entering wedge to trouble and schism, they have wisely kept far from them, and thus avoided an incalculable train of evils.—*Extracts from Rev. D. Andrews' Centennial Sermon.* Peppermill.—1847.

Mr. Editor.—A wise church that, is possessed of sufficient sagacity to keep out all wedges that have ever so distant an approximate tendency to rive the solidarity of the organization, or weaken the relation of pastor and people! A life-lease of a pulpit in this church-going community is a valuable source of the one thing needful, and where that 'entering wedge' has been carefully avoided, there seemingly can be nothing to interrupt the harmony and good understanding between a priest and his people.

But I apprehend there are other wedges besides a 'six months' notice' that will, before long, sunder the connection of this pastor and people. I am sure this church has never striven harder to keep out the 'six months' notice,' than their minister and a minority of the church have to keep out light and truth, and the duties light and truth impose. Your correspondent J. H. C. has laid before the readers of the Liberator, the prurient effort of the Rev. Mr. Andrews to prevent Miss Stone from pleading the cause of the dumb, the down-trodden sons and daughters of Africa held in this pianus land as 'chattels personal'; and they now sing, tauntingly, in the face of the Unitarians, the sacrilegious fact, that they (the Unitarians) are the ones who have to be occupied by females, even, whose errand is merely—one pulpit which has no fear of discussion, examination, inquiry;—one minister sufficiently baptized in the fount of liberty and the love of mankind, to hazard the consequences of reading an anti-slavery notice.

Our late effort in the slave's cause was a good one. It had a mighty wedge-like appearance, and a mighty wedge-like effect. It was just what we needed, a faithful prompting to duty in behalf of the bond slave. Miss Stone was remarkably felicitous; and a more attentive audience I never witnessed. 'Thou almost persuadest me,' was the spirit and language of some of our best citizens; and why should it not be so? When people are allowed to see the awful sins of slaveholding, and the awful wrongs of slavery, they will repudiate the whole system. But there are so many who are employed and paid for throwing dirt into the eyes of seeing men and women, that the price of success in any good cause is eternal vigilance. The politicians are wheeling about with remarkably good humor, and all we have to contend with is the old church oligarchy, whose dead carcass of piety lies stretched across the track of the emancipation cars. While these cars were conducted by the maggots that feed upon her putrescent marrow, they were always putting back under one pretence or another, while the real motive was to save the old carcass. Now that the brake is in other hands, the old cry of 'infidelity' is studiously circulated; and traducing the motives and characters of those they dare not hear, is both prayer and praise. 'You are not going to hear that woman, are you?' said one of my neighbors to another. 'She is an infidel—she don't believe the Bible.' She ought not to be allowed to speak,' said another church member. 'She is a liar,' says another. 'She ought to be ridden out of town on a rail,' says a fourth. 'She may ruin a few of a certain class,' says a fifth. This is the language of men and women of the Evangelical church, whom their pastor calls God's people in his sermons. How much like God's people it would appear to see these dear Christians tying Miss Stone on a rail, and then shouldering her, and thus conveying her out of town, say down to Bro. Estes, in Groton! How little men and women realize about 'rail-riding'—not permitting a person to be heard. Are they aware that they are encouraging the most lawless disorder? Are not such the real no-government men? In a word, this town has been most thoroughly shaken, and it needed such a shaking. There are some good men and true among us, and that number is fast increasing. The wedge has entered the Orthodox church, even, and some of its worthiest members already are denounced as but little better than the writer of this article. In the old iron-hearted church of Orthodoxy there is no hope, but in her bosom repose many noble souls, many great hearts, who cannot be confined in the whitewashed sepulchres of modern piety. They will ere long break the cemeteries of their living graves, and come forth in resurrection strength, working earnestly in the bond slave's behalf, whose cause must take precedent in the order of human redemption. The low abuse and vile reproaches of the jockeying and gaing portion of our traducers shall yet whip their better neighbors to nobler deeds and bolder measures. They know the cause is just. They know the church is false. They feel ashamed of the hoodwinking policy of Mr. Andrews, and they will yet prove more dangerous than many wedges. They will ignite the masses, which are little else than sectarians, void of thought, void of humanity. These are the supple tools in the hands of the priest.

* Who bend the pliant fingers of their knees,
That thief may fling hoofs of their knees.

It is by their aid that Mr. Andrews governs the great and good hearts that are scattered over his parish, like verdant shamrock amid surrounding hoar-frost. They love peace in the church, and they love God also. They love mankind every where, and as the slave's wall pierces their quick ear, they sigh for a wedge of sufficient dimensions to split them away from a slaveholding, slave-loving church, and a timid, time-serving priesthood.

Wood's Retreat, August, 1849.

TEMPERANCE DISCOURSE

BY HEEZEKIAH HUMANKIND.

Temp.—'Temperance is a good thing; but a glass of spirit is as good now as ever it was.'—*Proverbs of Solomon.*

My FRIENDS.—You will readily perceive that our text contains two distinct propositions. These are both equally true—but not equally important; not equally valuable; not equally beneficial in their results to the human race. In the ordinary course of events, one blesses, the other curses the family of man. Let us briefly consider them in their order.

1. Temperance is a good thing. This truth is universally acknowledged. The cold water-man, the drunkard; the saint; the sinner; the learned; the unlearned; the wise, the foolish; all join in union to declare the blessed results of temperance to the human family. No effort is demanded of 'us' to prove the truth of this proposition. Every body knows it is indispensable to health and happiness. What if no one could be found to speak in its praise? What if the mass of men were opposed to it? Would this circumstance lessen the truth of our proposition? Certainly not. It is a truth, with or without the world's knowledge.

[Here follows the organization of the 'crusade' against the 'barbarous horses']

The people will be summoned from the pulpit and by the ringing of the bells. He who has no fire-arms must seize an axe or a scythe. He is no Hungarian, but a wretched Czador, who chooses his wes-

pons, and does not take the first that comes to his hand. Wherever the Russians appear, the bells will call the militia to the gathering place. Wherever they advance, let the people rise in their rear, and cut down the Cossacks, who ride in a scattered manner, and other small bodies of soldiers that remain behind. Especially will the people be prepared to give the enemy no rest at night, but to fall upon him suddenly, to go back and re-attack, and at least continually to distract him with the ringing of the bells, so that he cannot find a moment's rest on the soil which he has violated by his ungodly invasion. Every kind of provisions, animals, wine and brandy, must be concealed from the enemy in the depths of the mountains or the hiding places of the swamps, so that he may perish with hunger. Before the enemy gets possession of any place, every living thing must be removed, and afterward, daring men must burn the houses about their heads, so that the saying 'houses become a prey to the flames, or at least, may be deprived of all repose.

At the commencement of the century, when Napoleon attacked the Russian empire the Russians thus saved themselves from destruction. But now we see the enemies have ravaged every thing with fire and sword. How many cities and villages had no flaming torch laid in ashes! Even this very day has the Austrian soldiery, after falling upon the defenceless inhabitants of Borsigau, burnt every house to the ground. If, then, there were no fire, let it be at least where they have pitched their camp. If we conquer, we shall still have our Fatherland, and the ravaged villages will bloom afresh from their ashes; but if we are vanquished, every thing is lost, for it is a war of annihilation which they wage against us.

He who attacks the country with the sword is an enemy—but he who neglects the duty of defence is a traitor to his Fatherland, and will be regarded as such by its government. The country needs only a brave effort, and the Fatherland is saved for ever; but if the people are to their Fatherland, the Fatherland is for ever irretrievably lost. The country is in danger. But we have yet a brave, valorous, and patriotic people to defend it. Metternich looked with no kindly eye upon this gem of a principle which he hated; and so he wrought his meshes of intrigue, in order to corrupt the patriotism of the Hungarians, and to create cabals in their Diet. Silence and mystery are twin circumstances in which tyranny delights. Ignorance and fear are the pedestals of its throne. Austria passed a law that the debates of the Hungarian Diet should not be printed. She shut the nation out of the Legislature, and then she entered it with corruption and falsehood and gold.

Kossuth, such as are generally kept in a variety store, so that he may feel disposed to give him a call. And he thinks that it would not be inappropriate for him to turn his sincere and heartfelt thanks to those who have rendered him service since his arrival here; and that he would, though he may not be able to reward them, yet that Being who knows all men, will render unto them their just reward.

Boston, July 13.

not heard of Confucius and Silvio Pellico? and of the gibbet and the dungeon as the instruments by which this Austrian, suspicious, cruel, rapacious he of a government sought to sustain itself upon the ruins of humanity? Every body knows what Austria was; she did not disgrace her truculent, cold-blooded character; and every body, who has